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SOCIAL PROGRESS



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The Christian Implications of the
Demand for Social Security

George B. Mangold

APRIL

1937

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SOCIAL PROGRESS

Three Years After Repeal

BY MORRIS SHEPPARD*

TO A degree never before realized human safety and human life are dependent on the careful operation of machinery. About 37,000 deaths and hundreds of thousands of accidents resulted from the operation of automobiles alone in the United States last year. It is estimated that 100 persons perish in traffic in this country every day—a little more than four every hour—one every 15 minutes. A newspaper dispatch informs us that in one wild Christmas Eve carnage 10 people were killed in a single night on the streets of Detroit alone. The property loss from automobile accidents in this country last year is estimated by the National Safety Council at a billion six hundred million dollars. The factory cost of all new passenger cars sold last year is estimated by the automobile industry at a billion eight hundred and forty million dollars. Thus the property loss from automobile accidents in 1936 equaled almost the value of the passenger-car output in that year.

It is true that it is difficult to determine the exact extent to which the drinking driver is responsible for these conditions, due to the fact that the capacity for careful driving of even a moderate and occasional drinker not visibly intoxicated or that of a drinker whose condition is not subject to detection by ordinary means is impaired to such an extent that he becomes the cause of accidents or is helpless to avert them. When it is definitely known, however, that the obviously drinking or drunken driver caused at least 3,600 deaths in the single year of 1935, according to statistics compiled by the National Safety Council, it is reasonable to assume that the actual number of deaths caused by all drinking drivers far exceeds that figure. More significant than all assumptions and figures, however, is the fact that the drinking-driver situation is such that sober and careful drivers and pedes-

* Senator of the United States from the State of Texas.

trians are in constant dread of what may happen to them from drinking and drunken drivers. Still more significant is the fact that such statistics as have been compiled show an increasing percentage in recent years of deaths and accidents that can be traced to drinking drivers. In the horse-and-buggy days the drinking driver could drop the lines, relapse into a stupor, and reasonably depend upon his sober horse to take him home safely, and this without menace to others on the highway. In the present age if the driver relaxes control of the steering wheel of an automobile for but a moment he invites and frequently causes death or mutilation to himself, to other drivers, to passengers, and pedestrians.

The changing scene consists also in the increasing responsibilities that devolve upon the airplane pilot and the locomotive engineer, on whose sobriety, steadiness of nerve, control of reflexes, and reactions depend the lives of greater and greater numbers of people. The same impairment of mental and physical capacities produced by even moderate indulgence in alcohol in the case of the driver of an automobile occurs also in the case of the airplane pilot and the locomotive engineer. It occurs also in the case of those who operate the vast machinery of modern industry—machinery representing the most tremendous concentrations of mechanical power ever known—where momentary loss of mental and physical control may mean destruction of life and property on an unprecedented scale.

It is well said that, with alcoholic liquor so extensively sold today, it can scarcely be an exaggeration to credit to its use a considerable proportion of the 4,000 accidental deaths last year in the trade and service industries; of the 1,900 deaths recorded in the manufacturing world; of the 2,100 deaths reported in the field of public transportation and public utilities; of the 2,500 deaths in construction activities, and certainly a definite percentage of the 31,500 fatalities recorded as home deaths.

While it is true that rigid rules against drinking while at work have been established by employers, the fact that liquor is increasingly available everywhere and less subject to regulation than ever before creates a situation whereby the operators of machinery are increasingly powerless to resist the lure of alcoholic drink.

Another aspect of the alcohol problem may be found in the

wider and more complicated problems of modern government, requiring the exercise by the individual of all his faculties and all his mental and moral resources. These faculties and resources are needed in their utmost purity and power at the ballot box, where every individual in a democracy participates in the direction of a nation's destinies. A drink-dulled mind is thus a handicap to the performance of the duties of citizenship—a handicap which becomes more serious as society becomes more vast and intricate.

The new scene shows the civilization of the machine age speeding forward. The individual must go forward with it, his faculties alert, intact, and constantly improving. Progress will continue in proportion as individuals are able to operate modern machinery with safety and efficiency. They cannot do these things if beverage alcohol is permitted to narcotize their energies and to slow down their mental and physical powers. America must be made safe for the speed essential to modern civilization.

Another part of the scene is the new saloon—more alluring, more enticing, more dangerous than the old. The old saloon was the outgrowth of years of experience in the attempt to police the liquor traffic. The argument in support of it was that it segregated the sale of liquor from that of other merchandise; that women and children were excluded.

The old saloon fell into disrepute, not only because of the products which it sold but because of the social and other abuses which it helped to develop. It was promised that when the eighteenth amendment was repealed the saloon in any form would not be permitted to return. Many ingenious devices have been contrived to prevent the place of retail sale from having the appearance of a saloon. Package stores are being tried. The requirements that liquors shall be purchased only with meals, that patrons shall drink while seated at tables and not while standing with one foot on a brass rail at a bar are also being tried. But thoughtful observers of conditions today are inquiring whether these so-called substitutes for the saloon are not in many respects far worse than the old saloon. The employment of hostesses and barmaids, including many young girls, and the presence of women and girl patrons in growing numbers, in these new liquor places are developing serious problems.

Another phase of the liquor problem at the present time lies in the increasing consumption and increasing storage for future consumption of distilled and fermented liquors. Consider what has happened in the 3 years since repeal. Before national prohibition the largest consumption of alcoholic beverages occurred in 1911, amounting to a little more than 22 gallons per capita.

In the 3 years since national prohibition the per-capita consumption of legal liquor has been increasing in such a ratio as will bring this consumption to what it was in 1911 in another 3 years. The official tax-paid per-capita withdrawal figures representing liquors withdrawn from bonded warehouses for sale are as follows: About eight and a half gallons per capita in 1934; eleven and a half gallons per capita in 1935; and about thirteen and a quarter gallons per capita in 1936. This does not take into account the consumption of bootleg liquor since repeal.

According to the study entitled "After Repeal," published by the Institute of Public Administration, an endowed institution affiliated with the New York Bureau of Municipal Research and Columbia University, the most discouraging thing in connection with the liquor traffic since repeal is that the bootlegger is still with us.

Repeal Associates, an organization including many individuals formerly connected with the Association Against the Prohibition Amendment, is so disturbed by the present situation that it has sent a letter to temperance groups urging coöperation in the effort to suppress bootlegging, saying:

Knowing your keen interest in the promotion of abstemious temperance in the use of alcoholic beverages, I take pleasure in inviting you to join in a campaign to get rid of bootlegging—a campaign in which Repeal Associates is now engaged. Despite a fundamental difference in our philosophy as to the best methods for handling the liquor problem, I am confident you will agree with us that bootleggers and the murderous criminal organizations which they support are still serious menaces to public security and personal well-being and stumbling blocks in the way of temperance education and proper control of the liquor traffic.

Thus the bootlegger persists, and continues to be a real problem.

And yet we were told that with repeal the bootlegger would disappear.

It is evident that 3 years after repeal beverage alcohol is more of a danger and more of a menace to America than ever before. It is also evident that those who brought about repeal have not remedied the danger nor modified the menace. It is further evident that the evils of beverage alcohol have assumed such obviously destructive forms that an aroused public sentiment, when the case is properly presented, may well be expected to support the reenactment of Nation-wide prohibition. The widespread revolt against the eighteenth amendment was, in my judgment, due mainly to the feeling that prohibition was an effort on the part of certain groups to interfere with the private habits of others. This was perhaps the principal cause of the break-down of enforcement and of the support of the paid propaganda which ultimately produced repeal. Present events in connection with beverage alcohol, however, show that the liquor problem involves more numerous and more serious considerations than anyone has ever realized.

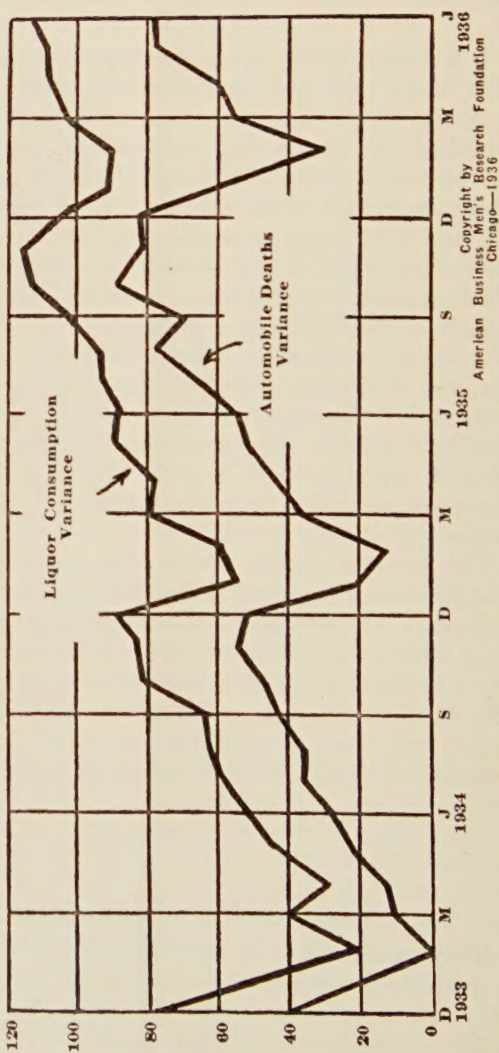
The American people have become alarmed over the continuous and increasing slaughter of human beings in which beverage alcohol plays a continuous and ever-growing part. They will not long continue to tolerate the traffic in beverage alcohol which produces so much of this slaughter and so many other evils, including that deadliest of perils to the American family and the American home, and hence to the foundations of American civilization, namely, the spread of drink among the women of America.

The President of Finland on Liquor

The new President of the Finnish Republic, M. Kyosti Kallio, is a life long abstainer. A few months ago, addressing a group of young people, he said, "the abstinence of its youth is an honor and a safeguard for a country."

Comparison: Automobile Deaths and National Consumption of Alcoholic Liquors on Basis of Monthly Percentage Change. Dec. 31, 1933 to June 30, 1936.

Monthly percentage change
(From United States Government and National Safety Council Figures)



Dec. Mar. June Sept. Dec. Mar. June Sept. Dec. Mar. June

Liquor Sales Parallel Increasing Traffic Deaths

THAT retail liquor sales in the United States since repeal bear direct relation to the mounting record of traffic deaths, is indicated in a comparison of automobile fatalities and the national consumption of alcoholic beverages, based on a study of monthly percentage changes from December, 1933, to July, 1936, just compiled and made public by the American Business Men's Research Foundation, Chicago. (See chart on opposite page.)

This carefully compiled twin tabulation of liquor consumption, as reported by the United States Bureau of Internal Revenue, and of automobile deaths, recorded by authentic figures of the National Safety Council for the thirty-one months since repeal, affords an arresting basis for the conclusion that, whatever other factors enter into the picture, the startlingly similar month-by-month variance in liquor consumption as compared with traffic fatalities, calls for serious consideration by all thoughtful students of the problem.

The accompanying graph, charting this parallel record of expanding use of liquor with the general upward trend in automobile deaths, becomes its own commentator and manifestly makes it difficult for the liquor makers and distributors in the United States to successfully challenge the conclusion that an increased consumption of alcoholic beverages must be regarded as a definite factor in the endlessly growing record of automobile tragedy.

The steady increase in liquor consumption should warn America of the terror yet to come. The per capita consumption of all types of alcoholic liquor for the last four years is as follows:

1933	1.73 gallons
1934	8.46 gallons
1935	11.51 gallons
1936	13.20 gallons

What point will liquor consumption reach by 1940? And how many lives will be taken by drunken drivers in that period?

Wake up, America!

The Spiritual Basis of Reform

BY EARL L. DOUGLASS*

WE LIVE in an age of readjustment and reform. At no time in the history of the race have human relationships been so profoundly affected as in the past few generations. In less than twenty-five years we have seen many governments change from monarchies into republics, and from republics into dictatorships. Whereas in the past it sometimes took centuries to bring about the simplest reform in social relationships, many such reforms in the past generation or two have apparently been effected over night. This applies not only to political, but even more to social and moral reforms.

One of the characteristic things about modern reform is that much of it occurs outside the Church. While many of those who have instituted reforms of different kinds have had their ideas molded in the atmosphere of Christian homes and sometimes in that of the Christian Church, nevertheless modern reform movements have on the whole been singularly detached from the Church.

Now while this circumstance is to a certain extent a reflection on the Church and a criticism of its effectiveness in molding public opinion, it is above all a warning that much of what we now call reform will in the end prove of little or no avail because it is lacking in spiritual basis. We live in a spiritual universe. What we call the physical universe is a little reality which operates within a vastly greater reality. Any movement, therefore, started among men which does not "click"—to use a modern slang expression—with the established principles of the spiritual universe, is a movement that in the end will not prove socially helpful. Just as morality which is not based on religion is dangerously unstable, so reforms of any kind that are not frankly and avowedly based on spiritual principles are destined to fail. Our generation seems to feel that the secular origin of reform constitutes a great advantage. Movements originating outside the Church are supposed to be lacking in narrowness and sectarian bias,

* Pastor, Summit Presbyterian Church, Germantown, Philadelphia, Pa.

which is further supposed to mean that they are broader in human sympathies and more practical.

Those of us who believe in the Church, however, may well view with profound skepticism the multitude of reforms which originates outside the Church. We can be quite sure that many of them will limp along for a while and then fail ignominiously because they do not have within them the spirit of real success. They do not have the right basis. Their promoters do not recognize that nothing really helps humanity which does not help it inwardly, and that the only thing the race has so far discovered which invariably helps people inwardly is religion, pure and undefiled. We will never change anything in the world until we first change the hearts of men, and nothing under heaven has ever been designed to change the hearts of men but religion. Schemes designed to change situations only are a delusion and a snare. The belief that we can make the world better without improving the quality of the life of the people who live in the world is a ruinous fallacy. Reforms that attempt to change things instead of persons end up by changing nothing.

The business of the Church, therefore, is not to make reforms but to make reformers. It has little to do and should have little to do with the technique of reform. The Church best serves its generation when it inspires men who do have this technique with a spirit that will make the technique effective. The function of the Church is not to produce good will in the world, but to produce men of good will; not to originate legislation that will make employers treat their employes with justice, but to produce Christian brethren to whom injustice in any relationship of life is intolerable. Proper race relationships will not be brought about so much by treaties as by the treatment that Christians, individually and in groups, accord people of other races wherever they encounter them. The great difficulty with real reform is that it must always begin at home. It has its origin in the inside of a man's heart. It consists not so much in working to achieve an end as it does in disciplining one's self to be a certain kind of person. Reforms fail when they try to change something other than the human heart, and the first human heart that needs to be changed in a campaign of reform is the heart of the reformer.

In short, a great percentage of modern reform is futile because

it deals with circumstances rather than with people, and the reason why it takes this direction is almost always because its proponents fail to realize that effective reform must be solidly built on a spiritual foundation.

If the Church, therefore, is going to be an effective agency of reform it must keep pegging away at its old task of making disciples—that is, learners. It must seek to relate men in such a way that they will not only be brethren to each other, but brethren to the whole world. It must aim to produce saints—that is, people who are glad to be set apart from the practices and standards of the world. It must seek to make men Christian—that is, men consecrated in their devotion to the Anointed One of God.

How will it go about this task? First of all, by inducing in people a firm faith in the facts of revealed religion. The people who say that what we need is a Christian approach to social problems generally take it for granted that everyone, of course, knows what Christianity is. Now as a matter of fact very few people know what Christianity is. The average man on the street thinks that Christianity is kindness and generosity connected in some fashion with Jesus Christ. Few people appreciate the fact that Christianity is a historical religion; that is, that it is a supernatural revelation which took place at a certain definite time. Christianity is not a philosophy of life; it is not a great ideal; it is a story—"the old, old story of Jesus and his love." Men become different on the inside when they catch the divine significance of that old, old story. They are not made different by urging or threatening; they cannot be argued or persuaded into a new quality of life. The spiritual transformation occurs as the result of faith in the promises made through the circumstances of revelation.

In other words, evangelism and reform are inseparably bound up together. Evangelism results in the release of new powers in the life of man, and it is upon these powers that all reform must depend for its effectiveness. In a perfect order of society all reform would not necessarily originate within the Church, but it would always originate among people who had achieved their spiritual power within the Church. The most devastating of all sins and the most stupid of all mistakes is secularism; and

secularism is more devastating and stupid in the realm of reform than anywhere else. God's good world is going to be made by God's good men, and the belief that human life can be made better by any other group is a tragic mistake.

Real reform consists first of all in a firm faith in the facts of revealed religion.

In the second place it consists in a reliance on prayer as the most potent agency of spiritual achievement. Godless social service is neither social nor service. Those who would serve their fellows in the most helpful way must do so in a spirit of humble reliance upon God; and humble reliance upon God leads men to seek contact with him by the only means possible, namely, by prayer. It is by no means the easiest way to effect reform. There is something very sustaining about activity. When we are busy, we can easily transfer all blame for failure either to circumstances or to other persons. But the man who, as the means of best serving his fellow men, humbly prostrates himself before the Most High, has chosen the way of the cross. The prayer stands in very lonely isolation. Conscious of his own weakness and becoming more conscious the more he prays, he has to rely solely upon the power of God for his success. But in choosing prayer he has chosen the only effective means of permanent achievement in a universe essentially spiritual.

What has been said above is not meant to imply that legislation and other adjuncts of reform have no value. As a matter of fact they have a very significant value. All reform must eventually express itself either in law or in some method of aggressive procedure. But the trouble has often been that the Church has relied too much upon the means of reform and has neglected the spirit that must support reform. Legislation is absolutely necessary to curb the evils of intemperance, war, social injustice, and race prejudice. But laws are worse than useless unless they have the support of the people. The Church's job is to keep the souls of men fired with the ideals that must eventuate in legislation and sound social procedure.

The Eighteenth Amendment, for example, was taken out of the Constitution not because prohibition had failed, but because prohibitionists had failed. We have started out today in what has

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If I Were a Minister

BY JAMES M. SPEERS*

WHEN I was a boy in the North of Ireland, not only was our own minister a regular visitor in my father's home but visiting ministers who came to preach or render some other service in the community were always entertained in our home, so that very early in life I became acquainted with ministers. My home was in the country outside of the city of Belfast and the church in which I was brought up was the center of a large country parish. Dr. Adam Fergusson of Dundee in his "Sons of the Manse" quotes Goethe as saying "A Protestant country pastor is perhaps the most beautiful topic for a modern idyll. He appears like Melchizedek as priest and king in one person. He is usually associated by occupation and outward conditions with the most blameless estate on earth, that of the farmer. He is the father and master of his house and thoroughly identified with his congregation. On this pure, beautiful, earthly foundation rests his higher vocation." That is an almost accurate description of the first minister I knew, the minister of my boyhood, the man under whose ministry I joined the church. He was a cultured gentleman, the best educated man in the community, with finely chiseled features and remarkably clear eyes. In many ways he resembled Mr. Gladstone in appearance. He spent his entire ministry in that congregation.

He was a man of intense and beautiful spiritual life. His morning prayer in the church service usually lasted about twenty minutes and while engaged in that he seemed to be looking straight up into the face of God and apparently utterly oblivious of his surroundings, whilst like the high priest of old he presented before God the needs of his people—thanksgiving for God's mercies to them—confession of their sins, and intercession on their behalf. If I were a minister, I should like to have the intimate and helpful touch with people that that good man had.

The ideal minister whom I have in mind is a composite person

* This address was delivered by Mr. Speers, president of James McCutcheon & Co., New York, N. Y., at the Central Presbyterian Church in New York, February 7, 1937.

made up of what was best in men whom I have heard and many others, men filled with the very spirit of Christ and the Gospel—men of tremendous power and earnestness—men of prophetic vision, men who utterly forgot self in their zeal for the glory of God and the bringing in of His kingdom.

It is told of Robert Bruce, the Scottish preacher of the days of James VI, that no man spoke with such evidence and power of the Spirit. "No man," the record runs, "had so many seals of conversion; yea, many of his hearers thought that no man since the apostles spake with such power." The secret of that unique inspiration is unveiled by what happened at Larbert once when he was in the vestry before service. Some one was sent to call him but returned saying that he did not know when he would be free to come—"There was somebody with him, for he heard him many times say with great seriousness, 'that he would not, he could not go, unless He came with him, and that he would not go alone,' but the Other did not seem to answer." And they said of him when he came out at last to preach that "he was singularly assisted."

Dr. Burnet of Glasgow in the Warrack Lectures on Preaching says to the students of St. Andrews that there is a whole world of creative power that could never be communicated by man to man. It will be yours in the measure in which you "keep yourselves in the love of God." It will come to you as for yourselves you explore the meaning and realize the powers of forgiveness and prayer and venturing faith. If I were a minister, I would seek to lay hold on all of these infinite spiritual resources.

That kind of preaching and that kind of minister can only result from much quiet meditation, concentrated and continuous study under the guidance of the Holy Spirit. If I were a minister, I would not be content unless in the midst of all my other duties I had time for such meditation and study, free from trivialities and free from interruption, except for matters of the most serious consequence and importance, and I would ask of my congregation wholehearted coöperation in this matter.

The minister's prayer ought to be as important as his sermon. In those prayers, if he knows his people, he gathers up and presents before God their needs, making sincere confession of sin and thanksgiving for God's goodness, but he must not stop with the

needs of his own congregation, remembering that the people of every race and clime are all God's children and our brothers and sisters, to whom we are to bring God's good news.

The prayers must in every case be an outgoing of the soul to God alone. So called prayers that are disguised addresses to the congregation are a sheer travesty of a holy thing.

Oft I think my prayers
Are foolish, feeble things, for Christ is good
Whether I pray or not; and then I stop
And feel I can do nought towards helping men,
Till out it comes, like tears that will not hold
And I must pray again for all the world.

If I were a minister, using Dr. Burnet's words, I should earnestly desire that the waiting worshipping people should concentrate their love and faith on need after need brought forward in the pastoral prayer so that each grieving, anxious, lonely, suffering, fiercely tempted creature, each one that is slipping away from goodness, may, inspired by the faith of others, feel lifted clear into the measureless grace of God.

Again, if I were a minister, I should want to become thoroughly acquainted with the people to whom I was called to minister. Dr. Burnet again says, "Let no man despise what is only to be learned in faithful pastoral visitation. Going with God among His people he will know where the shoe of life pinches them, where and how trouble lies. He will not deal with men, any more than Jesus did, merely in the mass."

He will be careful also to preach of realities and to preach of these in a way that the simplest member of the congregation can understand, and not like one of whom it was written:

A parish-priest of austerity
Climbed up in a high church-steeple
To be nearer God, that he might hand
His word down to the people.

And in sermon-script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's heads
Two times one day in seven!

In his age, God said, "Come down and die,"
And he cried out from his steeple,
"Where art Thou, Lord?" and the Lord replied
"Down here among My people!"

Emerson tells of going to church one snowy day and being tempted never to go again. "The snow storm," he said, "was real, the preacher merely spectral; and the eye felt the sad contrast in looking at him and then out of the window behind him," at the beauty of the falling snow. "He had no word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived and acted, we were none the wiser for it."

Such a preacher would do well to consider the advice of Walt Whitman: "Love the earth and the sun and the animals; stand up for the stupid and crazy; devote your income and labors to others; hate tyrants; argue not concerning God; have patience and indulgence toward the people; go freely with powerful uneducated persons, and with the young, and with mothers of families; re-examine all you have been told at school, or church, or in any book; dismiss whatever insults your own soul; and your very flesh shall be a great poem and have the richest fluency not only in its words but in the silent lines of its lips and face."

To be effective a minister must declare with conviction the truth which God has given him as a result of his own experience and careful study and there must be nothing of uncertainty in that declaration. His convictions must appear to his congregation to be built out of the texture of reality. His task is to throw light upon life as they know it inside and outside themselves.

"What this parish needs," said Carlyle, "needs before everything else—is a preacher who knows God otherwise than by hearsay." "We believe," says Paul, "and therefore speak," and the speaking is "tinkling cymbal" without the believing. "Why do you go to hear Moody?" said a contemptuous clubman to his neighbor when he was preaching in Glasgow, "you don't believe what he preaches." "No, but he believes it with all his heart, and it is refreshing to meet such a man in these days of doubt and uncertainty." An old man once said that in his youth he had

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Where Cross the

The Path of Crime

J. Edgar Hoover, Chief of the U. S. Bureau of Investigation, gave to the Boys' Club of Chicago, a few weeks ago, a message that belongs to the parents: "There is no possibility of wiping out crime by trying to reform criminals. The only possible way to strike at crime is to strike before it is strengthened through affiliations, through associations, through the cunning of law evasions. The time to strike is when the youth is molded into an adult who shall follow one of two courses—the tangled path of crime or the clean, wholesome one of honesty."

In Sing Sing prison as the year drew to its close there were twenty-three men in the death house awaiting electrocution. Of this group, nine were under twenty-one years of age. The average age of those confined in the penitentiaries is about twenty-seven years. Between eighty-five and ninety per cent of the children in the reform schools come from disorganized homes. Truly the molding is done early.

Parents, and those who stand in loco parentis, teachers and ministers, have a chance to do what law and punishment cannot do. Every force that makes their task more difficult and every agency that holds them up for ridicule or contempt prepares the way for more crime in the years ahead. The breakdown of home and church authority is no occasion for levity. If not checked, it means the breakdown of our civilization. Crime wins the day unless youth is molded right.

When Presbytery Meets

At the April meetings of presbyteries throughout the nation, the Presbyterian Church will have an opportunity to indicate the present mind of the Church on three important topics: (1) As to the interest that the Presbyterian Church will take in the task of creating a Christian social order. The General Assembly has recommended the creation of a committee on social education and action in each presbytery. More than ninety

ded Ways of Life

presbyteries have already carried out this recommendation. (2) As to the Cayuga overture which strikes out from Chapter XXIII, Section II of the Confession of Faith the words "so for that end they (the magistrates) may lawfully, now under the New Testament, wage war upon just and necessary occasions." The discussion of this proposal will clarify the thought of churchmen about the relations of the church to peace and war, and whatever the outcome of the vote, will lead to more exact definition of the position of the Presbyterian Church on this vital problem. (3) As to the present state of industrial unrest in America. No formal pronouncement on this subject is before the presbyteries for their consideration, but it is to be expected that Christian leaders in every presbytery will join in prayer for industrial peace and brotherhood and in such plans for education and action as will bring all elements affected by industrial warfare around a common council table for the settlement, by reason and not by force, by concord and not by pressure, of all the misunderstandings and differences that now prevail. Presbytery committees on social education and action ought to be ready to serve as mediators and friends to all discordant groups, for they have no selfish ends to serve and seek only to promote the peace and the happiness of all people.

No Foreign War Campaign

Beginning on April 6, the twentieth anniversary of the nation's entry in the World War, the Emergency Peace Campaign will inaugurate a "No-Foreign War Crusade." The movement was launched originally by Friends and goes forward

under the leadership of Admiral Richard E. Byrd, Charles P. Taft, and Dr. Harry Emerson Fosdick. With armament races again in process and international hatred and suspicion steadily mounting with the old fatal intensity, thousands of Americans are endeavoring to unite the peace lovers in our land so that they may have wisdom and courage to resist war propaganda if and when it is again unloosed on America.

**World
Conferences
on Religion**

One of the most encouraging signs of the continued power of the Christian Gospel and of an increasing unity of spirit among all the followers of Jesus Christ is the series of world conferences on religion which are scheduled for 1937 and 1938. These conferences are: Oxford, England, July 12-26, 1937: World Conference on Life and Work, concerned primarily with Church coöperation in practical activities, as distinguished from differences on questions of faith and order; principal themes: The Church and Christianity as related to the state, education, international relations, interpretation of history; a similar conference met at Stockholm, 1925.

Edinburgh, Scotland, August 3-13, 1937: World Conference on Faith and Order, concerned primarily with differences between the Churches on questions of faith and method, as distinguished from practical activities; principal themes: The Grace of Christ, and the Church in three relationships—to the Word of God, to sacraments and the ministry, to unity in life and worship; a similar conference met at Lausanne, 1927.

Hangchow, China, September, 1938: International Missionary Council's world conference, concerned primarily with Church coöperation in the whole field of missions; principal themes: The Church, its faith, witness, life, environment, coöperation; a similar conference met at Jerusalem, 1928.

**United
Christian
Advance**

In order to conserve the values of the 1936 National Preaching Mission, the Federal Council of Churches, the International Council of Religious Education, the Missionary Education Movement and other interdenominational groups are sponsoring a program officially called a "United Christian Advance." The Advance is for the present confined to the 1936 Preaching Mission cities. The 1937 Preaching Mission begins with four missions during April at St. Paul-Minneapolis, Oklahoma City, Denver, and Nashville. The united emphasis that the National Preaching Mission has given to social and individual values must not be lost to the churches. Dr. Harry C. Munro, of the International Council of Religious Education, is chairman of this new program of coöperation.

Protecting Mothers

The near approach of Mother's Day (May 9th) suggests the wisdom of extending the significance of the day beyond the honoring of mothers, living and dead, to the inauguration of efforts to protect all the mothers of the future from the avoidable hazards of childbirth. In 1934, 15,000 mothers died from childbirth causes and 30,000 babies died within twenty-four hours after their birth. It is estimated that two-thirds of these deaths were needless. The Department of Church and Social Service of the Federal Council has pointed out that the chief causes of these deaths are ignorance, negligence and lack of facilities, and the greatest of these is ignorance. On Mother's Day, the churches have an opportunity to direct the attention of their people to the needless loss of mothers in their own community, and ask their support for the agencies that are now trying to inform the ignorant and care for all needy mothers. Volunteer church workers can frequently be used in connection with visits to expectant mothers. We honor our own mothers in the service we give to the mothers of others.

The Ministry of Healing

The Linwood Presbyterian Home for Convalescent and Employed Women in Kansas City, Missouri, is a remarkable manifestation of the Gospel of Jesus Christ in the service of humanity. The Home represents a gift to the Linwood Presbyterian Church (Dr. Harry Clayton Rogers, pastor) by the citizens of Kansas City, and the church holds the property and administers the institution through the session. Charles B. Dart, an officer of the church, gave the first \$50,000 in memory of his sister, Miss Louisa J. Dart. Men and women of Kansas City followed Mr. Dart's gift with another of \$100,000. Roman Catholics, Jews, and Protestants united in the gift. The Home has had a waiting list for more than a year, and its revenue supports the institution, with each woman paying "anything or nothing" as she may be able. It is indeed a haven to many needy women who through long and often discouraging periods of convalescence are sheltered and cared for by a Christian church in the spirit of the Great Physician.

If I Were a Minister

(Continued from page 15)

heard Jenny Lind singing, "I know that my Redeemer liveth," and that the certainty and blessedness of that "know" had continued to sing in his life ever since.

The kind of a minister I am thinking of must not only have convictions wisely arrived at but he must have courage to declare them and act on them when occasion demands. There are times when he must declare them uncompromisingly when like Luther he must say, "Here I stand; God helping me I can do no other." The minister must of course use common sense along with his courage. Dr. Park says, "It is clear that mere scolding is out of place in the pulpit. There is a wise middle course between the acceptance of things as they are and John the Baptist's 'Generation of Vipers.' Under a rain of denunciation most modern hearers put up their umbrellas and let the drips run on to their neighbors' shoulders." It is wisdom on the part of a speaker, Dr. Park says, to be very generous in the recognition of the difficulties which lie in the way of his own solution of the problem he is discussing. A frontal attack on the wage scale in the steel industry is likely to have little effect when delivered to a congregation of steel manufacturers. The preacher may feel that he is saving his own soul but it is to be feared that other souls will not be saved during the sermon.

If I were a minister, I would try to show that Christian faith and discipleship have to do with the whole range of social relationships, and that discipleship requires commitment to the refashioning of the entire life of mankind to the will of God as He is revealed in Christ. Stanley Jones says in speaking of the social gospel, "We have one gospel, not two. That gospel must be applied to the total life including the individual and the social. The social gospel without the personal gospel is a body without a soul. The personal gospel without the social application is a soul without a body. One is a corpse and the other is a ghost. Put them together and you have a living personality." That is the opposite point of view from that of the butler at Litchfield Palace who, when asked how Master James Lonsdale was getting on, said, "'E offends the people by reproving them for drunken-

ness. 'E should have stuck to the doctrine, sir, that could do no 'arm." I like Stanley Jones' ideal so much better.

And if I were a preacher, I should assuredly want to preach as though I had good news to bring to my people. The New Testament begins with the song of the angels and ends with the Hallelujah Chorus. A true sermon will reflect the fact that if God be like Jesus, the world has every reason to be glad. General Smuts says that the Christian message still remains the greatest in human history and never was there greater need than now for the deep human note of this message. Stopford Brooke in a letter written on a certain Good Friday says, "I ought to have gone to church but I did not go. I can't stand the elaborate mourning which is practiced in all the churches for the most triumphal act of pure love which ever was done in the history of the world."

If I were a minister, I should try to keep before the minds of my congregation that this Gospel of the love of God revealed in Jesus Christ is for the whole wide world and since we are privileged to know it, and it has not yet come to much of the world, it is our obligation to bring it to every tribe and nation. But it is idle to preach a gospel of love and at the same time tolerate modern warfare. I should feel compelled to preach that war is the utter negation of Christianity and seek to find a way of overcoming economic injustice, national egotism and race prejudice which lead to war.

Once again, if a minister follows Walt Whitman's advice, which we read a few minutes ago, he will have reverence and respect for all kinds and conditions of people, rich and poor, high and low, educated and uneducated. Punch had a cartoon some years ago in which are depicted a disappointed father and an apologetic son. The father is annoyed (and says so) that his small boy has been beaten in a school examination "by a mere girl." Whereupon the boy replies, "But, daddy, girls are not quite so 'mere' as they used to be." People speak scornfully of mere heathen, mere foreigners, mere laborers, mere niggers, mere Jews, only because there is no vision of the love that makes them "not so mere."

George Adam Smith says somewhere that some very good people have a terribly northeastern exposure. Children do not

play in their yard nor prodigals stop at their door. If I were a minister, I should like to have my church known in the community as a friendly church where strangers were always welcome, and to have the church friendly not only to the churches of its own denomination but to the churches of other denominations as well, including Roman Catholics and Jews. I should like to have the church reflect Christ's attitude as expressed in the familiar words, "Whosoever doeth the will of my Father in Heaven, he is my brother and sister and mother" and if I were a minister looking toward and earnestly hoping for the day when Christ's prayer that "they all may be one" shall be answered, I should like to have my church willing and ready to coöperate with all other churches of like spirit toward the accomplishing of that end.

May I conclude by a reference or two to what I would call the true test of effective preaching. Dr. Burnet quotes what he heard a distinguished Scotch principal of an American college say of a sermon he had heard. "It passed what to my mind," he said, "is the final test of preaching. It made me want to pray." Would that all sermons passed that final test.

I remember a story that I heard in my boyhood of a call which the minister made on the maid of the household. It was in the country and he found her outdoors where she had spread out the clothes she had washed to bleach and dry. The minister inquired if she had been to church the previous Sunday—and she had—and he asked if she remembered the text and was a little disappointed that she did not and he expressed his disappointment, to which she replied that she had been out earlier in the day and sprinkled water on the clothes she had laid out, and she came back later and found that the water had all disappeared and she had sprinkled them again. And again she had returned and found the water all dried off, but she said that all the time the clothes were getting whiter, and that while she couldn't remember the text, the effect of his sermons on her was like that of the water on the clothes. If all the time the souls of his hearers are getting whiter, the preacher will have accomplished one of the real ends of all true preaching.

The Christian Implications of the Demand for Social Security

BY GEORGE B. MANGOLD *

AT SYRACUSE last summer the Presbyterian Church made a number of notable pronouncements in respect to social welfare. It set forth valuable principles for the guidance of the leaders of Christian thought when it said, "Each individual must have an opportunity to live the fullest personal life of which God has made him capable. No social order or organization can be finally acceptable to the Church of God if it robs the individual of this opportunity, degrades him as a means of another's ambition, or reduces him to a cog in a soulless mechanism." Indirectly what an indictment of our present social order this statement comprehends!

Fortunately the Church is not satisfied with the statement of principles; it asks its members to get out on the firing line to translate principles into objectives and objectives into practical programs of action. Anything short of these steps in procedure would be tantamount to making a farce of our social creed. But it is a long road, and we have only started on the way. A few years ago at Thanksgiving time a clergyman wondering what to be thankful for finally reasoned wisely when he said that those who are starving knee-deep in wheat are not being neglected by God but are the victims of the actions of foolish men. Human rights had been emphasized and human responsibilities neglected; and as a consequence poverty and destitution have existed alongside of wealth and luxury. This condition prevails in an era of plenty or abundance when the product of industry is sufficient to provide every family with a comfortable standard of living.

Under these conditions the church may well insist on the right of every individual to as full a life as his personality warrants. To make men mere cogs in an industrial machine is to prevent the men from realizing the best that lies within them. A program of social welfare therefore becomes a necessity to protect men from

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exploitation and to develop the principle of stewardship among those, in particular, who possess power, education, and who enjoy special opportunities.

Although the church must go much farther in its program of welfare activities, it can well begin with insistence on provision of a minimum subsistence for all. The pension system now being carried out by Presbyterians for their aged pastors and other servants of the church is an indication of the responsibility that the church feels it owes to those who have served it, either in the pulpit or in other ways. Pensions represent an advance over the older plan employed by some denominations of providing institutional care for their aged and retired employees. That which is ethically necessary in respect to those who have performed faithfully for their employer—the church—is equally necessary for those who have labored faithfully during a lifetime within that social organization we recognize as society.

The beginnings of a social security plan were made by the federal government when the so-called Social Security Act became a law in the summer of 1935. Three special forms of security are outlined and planned for in this law. The first of these is usually known as "old-age pensions" but is less ambitious than the term indicates. The federal government agrees to pay fifteen dollars per month to the states for each person over 65 years of age receiving a pension of thirty dollars per month. The federal government will match the expenditures made by the state provided the monthly pension does not exceed the amount mentioned.

This provision in the federal law has hastened action on the part of the states, most of which now have old age pension laws on their statute books. With one-half of the cost borne by the federal government in case pensions do not exceed \$30.00 per month, it has become comparatively easy for the states to participate in this program. No longer will it be necessary for respectable people who for divers reasons have become destitute to spend their last days in the "poorhouse" or county home for the aged as this institution is now generally named. Probably no more dismal thought has ever come to human beings than the fear of ending their lives in this public institution for the destitute. The fact that many county homes are now operating very effectively and

are giving their inmates excellent care has not diminished the disfavor of the average citizen for the almshouse. To rescue our aged poor from this unhappy prospect is indeed a forward step. On the other hand, it is not an adequate plan to meet the needs of our people. In passing it should be noted that the federal law does not permit any state to which this subsidy is given to discriminate against any of its citizens. This provision will prevent states that have prejudices against races such as the Chinese, Japanese or Negroes from refusing pensions to those races, provided individuals are otherwise eligible for aid.

A second phase of the social security act deals with unemployment compensation. That unemployment is becoming a problem of increasing gravity in this country is a well-known fact. Technological advance, inventions, and machinery necessarily reduce the amount of human energy necessary to produce that which the people need and consume. Although a few reactionary writers insist that technological unemployment will take care of its own problem, one needs only to look about to learn for himself that it does not. Nor should it do so. If machinery has meaning for the human race, it should be in terms of increased leisure time. That leisure, however, should not take the form of unemployment of millions and long hours for other millions but shorter hours for all. That honest labor is good for all is excellent gospel, but, on the other hand, those who cannot find employment should not be blamed nor compelled to suffer the pangs of hunger and want. A practical way of tiding over the period of enforced unemployment is surely in accord with the implications of Christianity. Perhaps there are various ways of meeting this problem. The way that has become general throughout the western world is to provide unemployment benefits for a given period of time, thus enabling the man out of work to readjust himself and to secure another position without suffering a complete loss of income during this time. The new federal law taxes the employers of eight persons or more three per cent of the pay roll beginning, however, with one per cent for the first year and increasing the amount gradually until the three per cent has been reached. Every state that enacts an acceptable unemployment insurance law will be allowed ninety per cent of this contribution and may use this money for unemployment benefits. If the law is not acceptable,

the money received from this tax will flow into the federal treasury and is lost to the states.

The federal government has placed few restrictions on the type of state law that may be enacted. One important condition, however, is the requirement that men out of employment need not accept jobs that are substantially inferior to the ones they have lost in respect to wages, hours, and other conditions of work. Meanwhile their benefits will continue. These may be determined by the states and will very likely not exceed a maximum of \$15.00 per week in the great majority of states. It should be understood that each state may fix the amount of benefit and the number of weeks that benefits will be allowed, provided that the general restrictions imposed by the federal government are observed.

Until last year we accepted no responsibility for enforced unemployment but required each unfortunate unemployed person to shift for himself. In case the individual became destitute we treated him as a dependent and in some states as a pauper. "Am I my brother's keeper?" was answered in the same way as it was that fateful day thousands of years ago when this utterance was born. Fortunately the various states are rapidly falling into line and are enacting suitable unemployment compensation laws. On the other hand, a large percentage of all workers are not included in the present scheme of insurance and additional legislation will be necessary in order to do justice to this substantial group of employees. The churches can well afford to give support to the more inclusive legislation and to make possible a system of unemployment benefits that will reach the entire army of unemployed. No plan, of course, allows for benefits to individuals who are chronically unemployed or are definitely unemployable. Benefits go to individuals only after they have been employed, and then through no fault of their own lose their positions. Hereafter the burden of enforced unemployment is to be borne by the people as a whole and additional efforts will be made to find jobs for all.

A third feature of the social security act deals with the problem of old age insurance. Just as a large proportion of our people invest in some form of life insurance, so the federal government is making it obligatory for employed workers (unfortunately there are many exceptions) to contribute together with their employers toward an insurance fund from which annuities will be paid to

these workers after the age of 65 has been reached. As planned at present the amount of contribution will be equally divided between employer and employee. Eventually this will equal three per cent of the pay roll. The annuities will range in amount from \$15 to \$85 per month and will continue until death. No person, however, receives retirement funds unless he actually ceases to engage in gainful occupation.

As in the case of unemployment insurance, so in respect to old age benefits, the casual laborer, the agricultural worker, and the men and women engaged in personal and domestic service are excluded from the operations of the act. It is to be conceded, of course, that the inclusion of these persons would greatly complicate the administration of the law. Perhaps it would at the present time make it unworkable, but these workers when they reach the age of 65 should receive the same type of care and consideration that will be given those who are included under the law. This feature of the law is carried out under federal control exclusively and does not require the cooperation of the states.

Old age benefits are intended to supplant the system of old age assistance or pensions as it is commonly called. They represent a much higher type of welfare program. They place responsibility on the individual but recognize also the obligations of the community to be fair and just to the worker. In fact each of these forms of aid and insurance will help the individual to realize in greater portion the fullness of the personality that resides within him. That these measures are still inadequate is to be regretted. That they have meaning for a finer and better life on the part of millions is nevertheless true.

Other valuable features of the Social Security Act provide for appropriations either directly or when matched by the states for such desirable objectives as maternity and infancy care, provisions for crippled children, extension of the mother's pension system, and an expanded public health program. Unfortunately no system of general health care was included in the law. A good beginning, however, has been made in safeguarding the welfare of the workers of the nation.

Book Reviews

Prisons and Beyond, by Sanford Bates. The Macmillan Company, N. Y., 1936. \$3.00.

The able Director of the U. S. Bureau of Prisons presents a description of the Federal prison system together with his chief convictions about penology. The main purpose of prisons is to protect society; and the author's thesis is that a prison system which will be an aid to the reformation of the offender is the best protection society has. Some offenders are unadjustable; others are self-adjustable. But the majority are adjustable; and it is for them that the reformative and educational type of program has been set up in U. S. Prisons. The author decries the conditions which still exist in many of our state prisons, and in most of our outworn county jails. Prisons, in any case, are not enough. We need probation, programs and agencies for the prevention of crime, and general public understanding of the problems of penology. The author is convinced of the place religion may have in the reformation of offenders; but he regrets that more use has not been made of its potentialities.—S. H.

Fools' Gold, The Truth About Gambling, by Deets Pickett, Abingdon Press, New York, 1936. 25 cents.

The writer of this booklet has been for many years the secretary of the Board of Temperance and Moral Welfare of the Methodist Church.

He introduces this study of gambling with some startling factual statements. "Today," he says, "commercialized gambling exceeds all other rackets in the scope of its menace. . . . *American Business* says that we pay \$6,600,000,000 a year for the thrill of following this will-o'-the-wisp." In the succeeding chapters the whole unsavory business is analyzed: its motives, its economic results, its costs in human personality, its harvest of vice and crime. Gambling as an insidious social evil is causing deep concern among an increasing number of Christian leaders. What can and ought the Church do about it? To this question the author gives a clear answer in the closing chapter. It is the task of the church, as he

sees it: To create a Christian conscience and informed public opinion to demand effective legal control; to offer guidance to its people in the search for legitimate recreation and satisfactions of the desire for adventure.

The pamphlet will prove a valuable source of information and discussion material for the minister and group leader in the churches and the general leader in search of facts and trends.

—E. G. R.

The Spiritual Basis of Reform

(Continued from page 11)

been termed a new experiment, a legalization of liquor, which of course is nothing more than the stupid and mistaken methods which society has used in the past to control the liquor traffic, now operating under different names. What the Church needs to do is to bring about a conviction of sin in this matter on the part of its members. When people formerly abstemious now serve liquor and allow their children to become accustomed to hilarity and intoxication as an adjunct of entertainment because they see it so much in their own homes, this change in custom indicates a profound decline in religious faith. There can be no compromise between narcotics and the deepening of spiritual life. The immediate task of the Church is not to get certain laws passed, but to whip the conscience of nominal Christians into an acute sense of sin over the whole liquor situation. The weapons put in our hands are spiritual, not carnal, and we need to wield them with a mighty vigor to the persuasion of men's souls.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children under 15 years).

Family Affair (L. Barrymore and fine cast) (MGM) Excellent picture of family life and loyalty, rich in character values and homely, human interest. Fine old judge, target of crooked political foes, comes through with flying colors for himself, town and family. One marring sequence.
For A: Excellent For Y: Excellent For C: If not too mature

Lost Horizon (Ronald Colman, Jane Wyatt, Margo) (Colum.) Costly, pretentious screening of much loved book, with much beauty, fine acting and vast thrill. But trying to be colossal overdoes violence and sound, drags out scenes, burying drama and thought under mere weight, length and spectacle.
For A: Notable For Y: Heavy For C: Beyond them

When's Your Birthday? (Joe Brown, Marian Marsh) (RKO) Fast, hilarious farce with Joe's typical crazy gags and antics better than average. Hero's addiction to astrology brings complications and a burlesque prizefight. With help of his "planet," he wins both fight and heroine.
For A: Depends on taste For Y: Good For C: Good

Wings of the Morning (Annabella, H. Fonda) (Fox) Colorful, richly romantic, rambling story, with great beauty and charm of scene and action in stunning Technicolor and captivating French heroine. Her early masquerade as boy and several embarrassing moments with hero avoid offense.
For A: Unusual For Y: Excellent For C: Mostly good

Final Chord (Lil Dagover) (Ufa) Interesting triangle romance in which the trials and tangles of three grownups are largely solved by the engaging little son of one of them. Very well acted, good German dialog, adequate English titles, and much Beethoven music intrinsic to the plot.
For A: Very good of kind For Y: Doubtful interest For C: Doubtful interest

Good Earth (L. Rainer, P. Muni) (MGM) Masterful screening of great realistic novel of humble Chinese life. Expert in nearly every detail—selection, photographic values, acting, direction, setting, tempo, convincing truth. Extraordinary effects at times a bit over-Hollywood. Beautifully pictorial, dialog limited.
For A: Outstanding For Y: Mature For C: Too mature

Great O'Malley, The (Pat O'Brien, H. Bogart) (Warner) Human little story, well acted and directed, about a well-meaning city cop with exaggerated sense of duty. From sufferings he has caused he learns better and everybody's happy. Engaging role by Sybil Jason.
For A: Fair For Y: Good For C: Probably good

Green Light (Errol Flynn, Anita Louise) (1st Nat.) Lloyd Douglas' novel finely done. Thoughtful story emphasizing power of faith. Young surgeon, whose career is interrupted when he takes blame for unsuccessful operation, and others influenced by philosophy of fine old minister. Spiritual theme but not preachy.
For A: Interesting For Y: Good For C: Beyond them

As You Like It (Bergner, Olivier, Quartermaine) (Fox) Notable British production, faithful to spirit of original, impressive set and acted. Intelligently abridged text beautifully spoken by fine English supporting cast. Only flaws, artificiality of forest scenes and Bergner's accent.
For A: Excellent For Y: Excellent For C: Good if it interests

Maid of Salem (Colbert, MacMurray) (Para.) Outstanding historical film, first picturing vividly and authentically 17th Century life in Salem. Then, sudden wave of mob hysteria over witchcraft, and film turns to eerie, stark melodrama of shuddering fear and gruesome gallows, with artificial romance added.
For A: Excellent For Y: Very good For C: Too strong

Mighty Treve (Tuffy, Noah Berry, Jr.) (Univ.) Sincerely done picture of strong human and sentimental appeal, with splendid western backgrounds and finest "dog star" to date. Two moments, when misunderstanding humans are about to shoot the adorable dog, may be too tense for sensitive children.
For A: Fine of kind For Y: Fine of kind For C: Mostly excellent

Reference Materials

* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Christian Education and the Alcohol Problem—10 cents.

Liquor Control—10 cents.

Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.

The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

*Children and the Alcohol Problem—12 page pamphlet, single copy free.

*Juniors Explore the Alcohol Problem—Elsie G. Rodgers. A five-period unit for Junior societies and clubs. 30 cents.

Have This Mind in You—A worship service. 12 or more copies, 1 cent each.

My Temperance Declaration—(A card to be signed). 2 cents each, 75 cents a hundred.

The Alcohol Problem—A bibliography. Free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Better Motion Pictures, A Discussion Course—25 cents.

Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.

*Beyond War—A worship and study program, 10 cents.

*Program Suggestions for World Peace—10 cents.

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each.

- The Will to Peace—A worship service. 12 or more copies, 1 cent each.
 Services of Worship for World Understanding and Peace—15 cents.
 †The Churches and World Peace—Walter W. Van Kirk. Free.
 My Personal Peace Pact—A declaration of purpose (a card to be signed),
 2 cents each, 75 cents a hundred.
 †Peace and International Relations—A Bibliography. Free.

Race Relations

- The Church and Race Relations, 4 cents.
 Race Relations and World Peace, by Eliot Porter. Young People's Elective.
 Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

- The Sabbath—For Man—by Elliot Porter and A. C. Nichenden. A study unit—15 cents.

Community Problems

- The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.
 Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
 Is Our Community Christian?—A discussion outline for church or community groups of young people or adults. Single copy free.
 The Church and the Community—A list of available reference and source materials. Free.

Social Relationships

- *A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
 Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
 Ideals of Love and Marriage. 5 cents single copy; \$4 a hundred.
 †Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
 †Keeping Fit. Free.
 †A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

- Churches in Social Action—Why and How, 10 cents.
 Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
 Social Ideals of the Churches, 5 cents.
 *Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper \$1; cloth \$1.50.
 What Your Church Can Do in Social Service, 5 cents.
 †Economics and Social Relationships—Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
 New York: 156 Fifth Avenue
 Pittsburgh: Granite Building

Chicago: 216 S. Wabash Ave.
 San Francisco: 234 McAllister St.
 Minneapolis: 1040 Plymouth Building